

# Directions

Tending to

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# HEALTH AND Long Life, &c.

*Byfield (T.)*

BEING desired (by Persons of Quality) to prescribe some Rules, in order to promote *Health* and *Long Life*, and not concern my self about the *SOUL*: But write like a meer Phisitian. I readily comply'd, thinking it no harder a Task, than the prescribing *Phyfic-Recipes* to the Sick.

But, when I sat down, to attempt the Design, I soon found my Mistake, and that it was quite of another Nature, a very difficult Thing; nay, not to be don, without breaking the Bar, that was laid in my way. So I resolv'd to lay it aside.

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But

But musing awhile on the Disappointment: It came into my mind, *that I ought to be ready to every good Word and Work.*

I immediately obey'd the *Heavenly Dictate*, and reassum'd my Pen and Ink. And determin'd to make this fair Proposal.

That, if you will but lend me the inferior part of the SOUL, with whom to lodge my *Directions*, and who must be the Charioteer of the Body; and at the same time take care, that the Superior part be so nobly entertain'd with Religion; so as to be satisfy'd: That He does not break in, or filch upon, our sober Method.

I'll try, what I can do.

But why! so shie of a Soul?

What! afraid of your self!

Is not your specific Order of Being a Rank of Spirits?

Only you are of Them, who are appointed to Dwell in Earthly Bodies awhile: During which abode we stand related to this Kingdom of Matter: But, so soon as order'd, obediently to lay them down,

down, and go, and give an Account of what we have don in the Body.

If the Question were put, wherefore did God make Man? Who wou'd not be a sham'd ~~so~~ to answer it: He made him to Eat and Drink, and take his Pleasure, to gather up Wealth for he knows not who: To use his Invention to become a talk and wonder to others; And when He hath fetch't a few turns upon the *Theater*, and entertain'd the Eyes of Beholders, Descend — and never be heard of more.

But who sees not, that the Nature of Man is Capable of greater Things, than He can here enjoy?

The truest Notion we can yet have of the Primitive Nature and Capacity of Man, is by beholding it in its gradual Restitution. —

For it is Capable of a Felicity that shall be permanent and know no end.

But — my Order is, not to Preach —

But write about *Meat, Drink, Airings, Transpiration, &c.*

I therefore here again compound, for the  
A 2 in-

inferior Part of the Soul: And for the Loan,  
Promise to mend your Commons, which was  
not my first Intention.

For I had fixt my mind upon Sandori-  
us's Chair, and the Lessian Diet, and tho't  
to have put you into it. But, as you are  
English Gentlemen, and abound with, and  
are bred up to, Plenty.

I chuse the Man-like Mean, betwixt the  
two Extreams.

That of Foreign Authors, which in our  
Country, wou'd be too rigid, and look like a  
Method of Starving, rather than Living.

The other of guilty Excess and Carelessness,  
which breed dangerous Diseases, That either  
cut off Life in the Prime of its Time; or con-  
sign to fixt Distempers and Decrepitness.

And only beg the Conduct of a well govern'd  
Mind, to which the Appetites shou'd be obe-  
dient.

By a temperate, sober Diet, I mean, neither  
eating nor drinking more at a time; nor oftner,  
than the Constitution of the Body allows.

Now there cannot be one exact Measure  
of all People, nor for the same Person, at all  
Seasons:

**Seasons:** But must vary, according to the Diversity of Constitutions, Ages, Seasons of the Year: Disposition, or Indisposition of the Stomach, and other Infirmities or Circumstances.

So that, what is convenient for me, may be too much for another, and too little for a Third, &c.

Here I must leave every one, who is arrived to the Years of Discretion, to judge of that temperate Proportion for himself, which is needful; and who may very well guess, when he exceeds those Bounds.

That Measure is to be observ'd, which the Stomach can with appetite receive, and by it's own Ability digest, without impediment to Body or Mind.

They then, who are indispos'd after Meals, troubled with Fumes, Vapors, Heaviness, Drowsiness, Yawnings, *Flatus*, Oppression, &c. Or any of these. They have certainly transgress'd their due Measures.

For Persons after Meals shou'd be refresh'd, quick, apt and ready to the Exercises of Soul or Body. But to bring things into an orderly Method: I'll begin with the Day.

And first, I must charge you to be careful,  
very

very careful of the better part: "Tis but a little thing I tell you, in comparison. That if he is not provided for to his Satisfaction; He'll marr our bodily Health and Cheerfulness.

When you rise out of your warm Bed dont enter immediately into a fluttering Night-gown, Beau Cap and Slippers. — But keep your Head and Neck a little Warmer, with Additions to what you wore in the Night; buckle up your Shoes quick, girt your Cloaths tite about you, till your Pores are gradually clos'd.

After an Hour or two Wash and Dres: Rub your Teeth with a little fine Salt, wash and gargil your Mouth, with fair Water. This preserves your Teeth firm and sound, and keeps off Tooth-ach and Swelling.

About nine a Clock, take some flight Breakfast, as Water-gruel, Barley-broath, Flummery, Milk, Milk-pottage, Barley-cream, Bohea-Tea, or green Milk-Tea.

Milk-Tea, with *Sal Volatile Oleosum* is my own Breakfast, thro'out the Year. — I put 3 Spoonfuls of cold, raw Milk into my China Dish, and sweeten it to my Palate with 8d or 9d Sugar, then I put one Tea Spoonful of *S. V. O.* which contains 30 or 40 Drops, and stir it in, and pour on the Tea very hot, I stir it

it again and drink it. Thus season'd, I drink  
3 or 4 Dishes in a Morning with Delight and  
great Benefit.

I chuse green Tea-dust, as preferable to  
whole Tea in this Use: It yields its virtues  
more free, and there follows an acerb or rough-  
ness, which Scours the fibres of the Stomach,  
and enlivens the *Archæus*, 'tis the best Quali-  
ty Breakfast that can be contriv'd: For it puts  
whole Nature into pleasant Activity, and  
brightens the Enjoyments of all the day, when  
as Chocolate is phlegmatic and dull, obstruc-  
tive and windy — the constant use of any  
Nutts, especially parch't or roasted, are  
clammy and heavy upon weak Stomachs, tho'  
toothsome. Several have follow'd my Ex-  
ample herein with great Benefit: Therefore  
I mention it.

Now while ye are at the Tea-Table, 'tis  
like ye will consult, what's to be for Dinner.

Pray give these two Notes to your Caterer.

First, to Buy such Provisions, as are in their  
proper Season. For many things are to be had  
in great Plenty, which are not wholesome  
Nourishment, being out of Season.

The other is, That the Females of all things  
are the finest Food, and best Nourishment,  
while

white young: But when they come to Breed, &c. the Males are preferable, except a very Fatt Old Hen in January —

Abhor'd be strong Beer, Ale, Wine, or a Dram of the Bottle in a Morning.

If any are so ill accustom'd, let 'em immediately consult their Physicians; That their vitiated Stomachs may be restor'd to their natural Heat and Strength, and their inflam'd Blood quieted down to a just Confisstance and Temper. And if my S. V. O. be prescrib'd in this Case, the Dr. will have the Credit, and the Patient the Benefit.

About Twelve or One a Clock resort to the place of Dinner, where begin not too eagerly, tho' Appetite preffes forward. Eat deliberately, chew well: For your Teeth are to macerate your Food, and mix it with a vivid *Saliva*, that springs forth in the Action: And is of more Benefit to Fermentation and Chylification, than most are aware of.

Observe the Cravings of your Stomach, and don't affect to force it by Wines, Pickles and gustful Sauces.

Don't eat a great deal hastily, and drink at the end of the Meal one or two great Draughts.

But

But take it in moderate Proportions at several times while you are eating, and drink the oftener. 'Tis more wholesome, and complemental.

The first time you think you have pretty well done, stop, before then, 'tis enough for that meal.

Midling Beer, a little Hop't is of sufficient Strength for most Persons.

Having thus temperately Din'd, don't presently fall to Tea, Coffee, Fruit, &c.

If the Company see fit to continue together a little, I think some profitable Discourse the best Entertainment.

And in your Conversation, pray take care the Mind appears as decent as the Body, at least: So you'll not be reprov'd within, nor without.

Abstain 5 or 6 Hours, then the dilutive Cup may be moderately taken, or a little wholesome Fruit, and provision made for a moderate Supper, contriv'd of such things, as are less substantial than what was for Dinner, and of a little stronger Nourishment than what was mention'd for

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Breakfast. Every one's Invention is quick enough for his Belly.

But on a Fish Day, or other slight Dining, Exceedings at Supper may be allow'd, provided they be earlier taken, and not in so large a Quantity as at Dinner.

I can't but applaud the Wisdom and Care of our Ancestors in Dieting young Students, at Universities, &c. Where they are stinted to such temperate Bounds, as will preserve their Health and Quicken 'em for their Studies. And their Bodies being inur'd to it, They gain a Habit of Temperance and Sobriety.

Study is a Concern that draws the Spirits to the Brain, and is apt to retain 'em too long for Health. Therefore excess with Study will load the Head with Steams and Vapours, that clog the Brain and hazard it to many Diseases.

Or by leaning the Head forward to read, cloud the Senses and obstruct and foul the Organs. Study and Excess together in some, will bloat the Face, bottle the Nose and thicken the Lips. And in others cause Redness of Face, and Pimples, and run the Body out of shape.

But

But the Schollar's Allowance is not a measure for all People. For they that are employ'd in Study, or other great Concerns of Mind, ought to Eat and Drink less than they, who Labour much with their Bodies. Many work like Horses, and therefore eat like 'em. To see this, I hope is no Temptation to a refin'd Mind.

To keep your Body in due Temper, observe a temperate Diet. For a little well digested and assimilated, preserves the Body stronger and more vigorous than Superfluity.

Eat not, because the customary Time for it is arriv'd, unless your Appetite be so too. For to charge the Stomach with a new Supply upon a Semi-digestion of the former Meal, causes Crudities, and a foul Stomach, which must clog the Body, and procure Diseases.

Unequal Proportions of Meat to Drink, and Drink to Meat are injurious.

'Tis a very good Italian Proverb, *He that will eat much, let him eat little*: For by eating little at a time, he prolongs his Life, and so makes it up.

An empty Stomach receives with Delight,  
B 2 digests

digests with Strength, and promotes a good Concoction; which make Assimilation, Thriving, and a wholesome clean Body.

'Tis better to Eat twice a Day with Moderation, than to make one over-large Meal; tho' you do abstain above double the usual time, for Compensation.

However, if you have transgreſt at any Meal, abstain from the next; or let it be a very thin one.

Have your Variety not at the same, but at several Meals.

Forbear employ of Body or Mind, till half an hour, or an hour after Dinner.

Sit not close to the Fire, even in cold Weather, presently after Dinner: For it raises Fumes, and hinders Digestion: A cool Air will strike the Heat inward, to help the new Access.

Neither eat nor drink presently after Exercise, or when you are Hot: Stay till Nature has recall'd her dissipated Spirits.

Canary, Sherry, White, or Rhenish Wines are not so fit at Meals (where Wine is allow'd) as Claret. The former over-heat and glut

glut the Stomach; the other accelerate the Food too soon, making it pass crude, and ill digested, Claret corrugates the Stomach, strengthens its tone, moderately warms; and so retains the Food, and helps a good Concoction.

But young Persons, whose Stomachs are warm and strong, need not this help. Nay, Wine is hurtful for 'em.

The too early use of Wine and strong Drinks does ruin thousands by devouring natural Heat, and fir'ing the Blood into Feverish Frets and Consumptions.

The creating of false Appetites with Wine and other strong Liquors, in the first use of 'em, provoke to Gluttony, and after that weaken and destroy the Stomach.

For, besides the preying on the Vital Fire and radical moisture; they relax the fibrous Folds of the Stomach, and incline to a nausea, and Reachings, next to spewing, and to Diarrhaes, and Fluxes, and many nasty Distempers. Now to remedy such vitiated Stomachs, take my S. V. O. in plenty. I know nothing better.

You may observe that cool, fat, moist Bodies will bear hunger better than lean, dry, cholerick, hot Bodies, which perspire much:

Yet

Yet for such to omit, or lighten a Meal on occasion, 'twill sharpen their Stomachs, concoct indigested Matter, and make the next Meal relish the better.

A strong Body may bear for awhile, with an irregular Course of Diet, better than a tender Constitution, which is soon sensible of Disorder. But at length he cuts short his Days to what they might be, while the puleing Person out liyes him.

I have often observ'd, for many Years, that the Sickly and Infirm survive the Robust and Bold, who live at any or no Rate; while the others live by some Rule.

*Qui abstinent est, adjicier Vita.*

To come now to my other Directions, relating to moderate Exercise or Labour: So as to promote the necessary Laws of Perspiration.

A great part of Health arises from the due Exercise of the Body. It ought then to be so govern'd, that it may be refreshing and beneficial.

All due Exercise makes the Body lightsom, brisk and airy, increases natural heat, promotes a good concoction in the habit of the Body and thriving: Besides a convenient expulsion of Excrements.

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30 And here take this Note, Never baulk Natures first Motions to Evacuation.

Immoderate Exercise wastes the Flesh, fires out natural Heat, frets the Blood, begets the Scurvy (which looks like a Paradox) by chafing the fixt Salts into such an Ebullition with the Spirits, that they tear the balmy Texture of the Blood, and make void its Continuity, which is the *vinculum*, or tye of Life.

Persons of a thinner habit of Body, are very apt to be damag'd, by too long or too violent Exercise. Gross and corpulent Bodies will endure it with less hurt.

The Measures to be observed (as in Diet) cannot be the same to all Bodies; nor to the same Persons, at all Seasons.

So much Exercise as promotes a full perspiration, without sweating, is a convenient mean: For it should be *ad ruborem non sudorem*.

Moderate Exercise rarifies and plumps the Flesh, dilates the minutest Passages, making way for new Nourishment and Air to refresh and ventilate.

In Respiration, we don't expire at Mouth and

and Nose what we inspire: But some part of every draught of Air breaths thro' our Pores, as is obvious, by laying your Finger on a bright scour'd Dish, you'll see the Effluviums Condense.

And if such *balitus* continually pass, where the Skin is so thick: What think you evaporate continually in the more lax parts, and thro'out the whole?

Now it may be of useful Consideration to sickly and tender Bodies; That since so much Air must pass thro' em daily, to excite Curiosity and Enquiry, after the Nature of Airs, and what wou'd best suit them.

No doubt great Amendments may be made by the right Application of Airs medicinally, and the frequent changing of 'em, with Skill.

I'm of the Opinion that there is room in Science to form a Course of Airs.

For the Air, which is Common to all Things, is the great Source of undetermined Life, and the Universal Food of all Living Creatures: Because the Three Principles are here justly temper'd together, and in their First and highest Union and Purity, *viz.* in an illuminated Salt.

But

But not to digress.

'Tis the right breathing of Air thro' all the Pores of our Bodies, which are hot and perspirous, that I aim at.

And this is to be help'd forward by moderate Exercise, that enlivens the Spirits, concocts crude Matter, and casts off, what can't be reduc'd to Aliment; by Stool, Urine, Transpiration, &c.

Use Exercise in the Forenoon, but give over half an Hour before Dinner. In the Evening 'tis proper again.

Be not violent at it, nor continue it too long; but desist with Refreshment and Pleasure.

Let every one please his Fancy in innocent Recreation, only secure a *Decorum*.

Betwixt no Exercise and too much, I'll leave you to exercise your Discretion.

Intend your Exercise gradually, and abate to: Then you need no extraordinary Garment, when you come off from it, or fear catching Cold.

For from a sudden warmth to a sudden chilness,

chilness, there's Danger, *Motibus oppositis  
nibil perniciosus.*

13 'Tis an healthful Sign, to feel lighter and  
brisker at Exercise, than really one is.

The turgid Effervesence of the Spirits,  
by Exercise expands the Pores, ventilates the  
Blood, and throws off those *effluviums* which  
endanger Fevers, by amassing, gross, malign-  
ant Humors.

But violent Exercise sooner destroys the  
Body, than the want of it.

Therefore consumptive Bodies, and those  
that are hot, choleric, and lean, which re-  
quire but little and mild Exercise, must be  
caution'd against Excess in Recreation or Em-  
ployment, as well as in Meat and Drink:  
Lest they break up their tender crais of Blood,  
and by firing the Spirits make 'em prey on  
the pure Balsam of Life. They must rest  
much more than others, and often settle their  
Spirits by Ease of Body and Mind.

14 I'll venture to advise against two things  
that consume the Flesh, and I'm sure don't  
profit the Spirit.

The First is Gameing, which I account a  
very ill Recreation: For besides many Incon-  
veniences

veniences (not now to take notice, that 'tis *malum in se*) it disturbs the Passions, makes violent Commotions, within at least; overheats the Blood, makes restless Nights, &c. 'Tis not properly call'd Play, and yet I don't know what to call it, for 'tis not Work neither, tho' more Laborious to the whole Man than either.

The second is, unchristian Eagerness, and distrustful Carefulness after the things of this Life. Oh! how it tears their Flesh and Blood Night and Day: Besides the Horrors of Mind. Yet they are pleas'd to be tho't Christians, in the Opinion of others.

They will have an Estate: But no sooner 'tis got, the Man's gon, &c.

Flannel Shifts I don't like. I think it better to let 'em alone, while living. For they widen the Pores, cause a great Dispersion of Spirits, dispose to Sweat on slight Occasions, which shou'd not be: They make your Perspiration excessive, and your Body so continually tender, that you can't avoid catching cold.

'Tis necessary to maintain a full Perspiration; but still invisible.

If the ambient Air is not warm enough, then the Air of a Fire, more Cloths, or Exercise must be sought. In the Spring and Autumn we are more subject to undue Perspirations, because of sudden Changes in the Air. For Instance, in *April*, the Sun will shine strong, and warm the Air to a great Degree in the Day: Whenas at Evening it shall be chil and cold: So again in *September*. While Summer has a steady Heat, and Winter a settled Cold.

Now when great Quantity of Matter is perspiring, and a sudden Check arises, the obstructed Effluviums stagnat, and a new Access of Air pressing in, the Body is presently surcharg'd: So that you are liable to a Fever; or at least to have Matter depos'd on the Brain or Lungs; or thrown into Fluxes, Loosness, &c.

Hence comes it to pass, that Diseases are more rife in Spring and Fall, than in Summer and Winter. By reason of the sudden Alterations of Weather from hot to cold, and cold to hot in the same Day. The one promoting, the other hindering convenient Transpiration, which few minding are the sooner entrapt.

In sensible Perspiration is not to be rais'd to a Sweat: Unless to divert a greater Inconveniency.

A full Perspiration rais'd by Art at seasonable Times, will more relieve the Body (in some Cases) than all other Evacuations combin'd.

I have known weak Limbs and other Decays, thus restor'd, by Rarefactions only in the Night time, without Sweat: And indeed my S.V.O. vastly excels here.

You'll find Persons wonder at the so early Death of their Friends, because they have led a Temperate Sober Life. Alas! the obstructing of due Transpiration is as equally destructive of the Body, as other ill Government.

To go to Stool, or make Water, more than usual, is a Sign you don't transpire well, and that you are declining from Health.

As soon as the Head shall but ake, or any sick Symptom arise, the Body perspires less, and begins to feel heavy and dull.

I cou'd make appear, that most Fevers and many other Diseases arise from unsteady Perspiration.

But to come to a close.

It seems then, that slender Diet, frequent, tho' moderate Labour, and the seldom use of sensual

**sensual Pleasures, are productive of greater Health and Serenity of Mind, than Satiety, Idleness and Indulgence.**

**For Temperance strengthens the Faculties of the Soul, as well as the Organs of the Body. It preserves Chastity and bridles the Passions.**

Many erroneously think, they shou'd abridge themselves of the most substantial Pleasures of Life, if they shou'd abate the Bottle, and the gustful Aboundings of Food. Whereas wou'd they experience the Change, and bring the Body under a temperate Conduct, which wou'd wonderfully tend to the Mufick of a clean Soul, the whole Man wou'd be regal'd hereby, and you'd get Forty Shillings a Week to boot, by saving.

At first, to break off an ill Custom withdraw your self from your extravagant Company; and from the Sight of Wine, Feasts, and tempting Baits: So your Fancy will not conceive Delight, nor stir up your Sensual Appetites.

For 'tis Sight, Smell and Taste that entice, which if deny'd a little, you'll soon find the Pleasure of Conquest: a vast Reward.

And to assist you in your Fortitude against all Excess, observe these two Notes.

*First,*

First, Don't fancy your Happiness lies in any thing without you, as Company, sensual Pleasure, or Money: For if you want any of these, take my Word for't, you'll be a devilish Slave to other folks Lusts and Vices, besides your own.

The second is, carry it with a prudent neglect and dis-esteem of your outward self and of all things without you: Thus you'll find many, who over-valuing them, will overlook you, as a disreputable Acquaintance. But hereby you'l drop slender and non-improv'd Intellects. These Notes well digested are very healthful to Soul and Body.

If a Person of temperate Conduct should be indispos'd from any Surprize, he is sooner set right again, than a foul Body, which generally falls into tedious and hazardous Fits of Sickness: For besides the present Misadventure, here's a foul Body to be cleans'd, &c. And the hazard of Blunders in much Physick. For the World abounds with Pretenders.

'Tis a hard Case, the immortal Essence shou'd be only a Drudge in the Affairs of the Body: and not at all regard its own great Concerns.

It can't be tho't, such noble intellectual Fur-

Furniture shou'd be design'd, only to keep a-  
live, and manage to the best Appearance a  
Piece of well Figur'd Clay, for a while, and  
then come to Nothing.

A Temperate Life is a happy Necessity up-  
on the Soul to look out for more suitable En-  
joyments: Such as it may truly call so.  
And a precious Remedy against Satan's  
Devices.

For Temperance, tho' it first designs the  
single Advantage of the Body: yet tends to,  
and generally ends in the everlasting Hap-  
piness of the whole Man.

But I must not Preach.

Then how pleasant is the Temper of an  
healthy sound Body, express in a lively active  
Vigour. A sprightly Strength possessing eve-  
ry part, and actuating the whole. As tho' the  
Man were all Body.

So much for Rules. Now for Remedies.

AND here I may very pertinently and  
friendly introduce my *Sal Volatilie Oleo-  
sum*, which naturally tends to the raising of  
such a pitch of Health.

It not lying within the Sphere of Medicines;  
but

built of a sublimer Original, The Element of Air.

For 'tis that alone can yield this Nitro-aereal Volatil Salt, enrich'd with Sulphurs and Light, whereby it becomes the Root and Support of inferior Beings.

And forasmuch as our Bodies necessarily partake of Air and Aliment, for their continued Life, this noble Extract partaking of the Form of Light in an inseparable Union with refined matter; It becomes a fit and proper Medium to regulate Meat, Drink, Air, Transpiration, &c.

You may observe, how it exhibits to view some degree of that Splendor, which Vital Sulphurs always shine with, as the chosen matter, on which the Form of Light first descends and unites with: Spiritualizing and illuminating such a Portion, as is necessary to every Individual, for its Vital Ferment.

This impregnated radical Moisture derives both Heat and Influence thro'out the whole Body. And as it receives fresh Supplies from Air and Aliment, it refines the purer Portion, for Support to the Stock of Life, and a general good Habit of Body: Separating the impure, thro' the various Passages design'd for such Purposes.

This Remedy naturally joins to the Life of Beings, and maintains a pure and rich Foun-

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tain, whence very wholesome Streams are derived thro' the gross Corporeity.

But this sort of Learning (in which my Secret lies) is so much above that, which gives the general Qualification to Men, That it will be to no Purpose to entertain you with it. And indeed a Person gets no Reputation in this World, if he aims above outward Forms of Things.

For whatever Medicine transcends the Apothecary's Skill, and can't be made out of Shop-Goods, the Author is called a Quack, the Alarum is given, all Mouths are open, to cry down the Man and his Medicine. To such a Trade is Phyfick come. Here I speak feelingly. For such Treatment have I had ever since I became Possessor of this S.V.O.

But (I thank God) the Excellency and very great Usefulness of this Blessing has maintain'd its own worth, and Me too, against all Opposition.

How many Diseases are cur'd by it, is as needless as laborious to enumerate. 'Tis an Antidote against all Diseases. And proper for every Creature. Tho' this sounds strange to short Capacities. But in particular, I advise it to weak and sickly Stomachs, to help good Chylification and Digestion. It expels Wind, cures Gripes and Cholicks of all sorts.

'Tis

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**Tis excellent against Melancholy, Hypo,  
Vapours, and Fits of any kind.**

It will increase Breathing, cleanse the re-  
spiring Organs, and very good to cure Colds  
and Foulness of the Chest.

It enlivens and invigorates the Brain, and  
all the Senses. And derives Strength and Acti-  
vity to the Limbs.

It purifies and renewes the Fountain of Life,  
the Blood, and conserves all the other Fluids  
in just Proportions and a vivid State.

It preserves the Body from decay and wi-  
thering, and keeps it in Strength and Beauty.

**N.B.** To such as are liable to the Scurvy,  
Dropsy, Gout, Stone, Colick, Rheu-  
matism, &c. It ought to be their Con-  
stant Companion, at Meals in their Drink,

and betwixt Meals, besides.

**The Use and Doses.**

**I**n a quarter of a Pint of River, or other  
Water, stir in yovor 80 Drops.

In half a Pint of Table Beer or Ale, from  
15 to 20 Drops.

In each Glass of Wine 7 or 8 Drops.

In a Glass of Cyder or Mead 15 or 16.

In a Glass of Mum 20.

In every Dish of Milk-Tea, from 20 to 30.

In rough-Tea 20. In a Dish of lac'd Cof-  
fee 10, or 12.

Remember to stir them up very well in all  
Liquors, before you Drink 'em

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Sick Folks, and such as have most need, should repeat the Dose oftener.

Be sure to avoid Pump-Waters, and such as cuddle with these Drops, for all such Waters are very pernicious.

In Fits of the Colick, take the Dose every half Hour in Water, for 3 or 4 times.

The like do on any Surfeit of Meat or Drink.

Squeeze a drop or two in the Palm of your Hand, and smell to it often.

In any affect of the Head, two or three Drops lay'd on the Tongue, diffuses a noble gas to the Brain.

With these Drops you may enrich all Liquors, observing a due Proportion. For they'll recover all prickt, sick Liquors: And give a Body and Strength to thin, lean ones.

In Canary, White Wines, Cyder, and other spirituous Liquors; you'll see it lye at the bottom of the Glafs, and shew it self red, which is an excellent Mark of the true Medicine, for that's a view of the internal Sulphur, tending to Fixation.

But many being us'd to great Variety of Medicines, can't understand how so much Benefit may be receiv'd by one. Being accustomed to Vomiting, Putgning, Sweating, Bleeding, Blistering, &c. But wholly unacquainted with what, so gratefully and innocently, yet powerfully, joins with the Vital Spirits.

Another

Another Excellent Remedy to promote Health and Long Life, is

## My Tincture of Rbeubarb.

**T**HIS very wholsom and beneficial Drugg is deservedly reputed One of the best of Vegetable Medicines, and has long obtain'd an Universal Esteem.

'Tis a very mild and benign Purger of Choler, Phlegm, Viscous and Tartarous matter from the Stomach and Bowels.

'Tis Specific to the Liver, and Opens the Obstructions of it, thinning the Gall, moving it to a discharge.

This Root is Capable of great improvement by Artful Preparation, if it be well chos'en, as to soundness and fulness of Tincture, which is no difficulty to an Artist; tho' to others 'tis -not easie: For there is great Variety in this Subject: And often that which is least useful, goes at the best Price. The gross Earthy part is binding and heating, and too hard and stiff upon the fibrous texture, apt to force away the *mucus* of the Guts, which is a great Injury—

Infusions draw but in part its Tincture, the greatest skill in handling this noble Subject

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ject lies in the *Menstruum*, which must be fusible, penetrating, and attractive. I a little value my self on this Attainment.

For here, I not only get out all the rich Tincture of the Drugg; but convey it too (with Pleasure thro' the Stomach, &c.) into the Blood and more distant parts of the Body, whereby I distinguish Purity from Impurity, and derive gradually foulness from remote parts, and evacuate too, thro' cleansing Organs and Ducts. — Tis a greater work to Purify the Blood, than to Purge the Bowels. And my Tincture has a direct Tendency to the former.

With the Use of This you may keep your Blood Clean, Cool and Temperate, and your skin from growing Tawney, Greenish, and Yellow —

— Tis an Excellent preservative against *Drop-sies, Jaundice, Scurvy, Gout, Asthma*, and foul Lungs — And the Diseases of the Brain.

It will cure the Cholick, and bollowindy, weak Stomachs; it helps good Eating, Chylification, and Digestion, &c. —

I have long Observe'd the deplorable Case of Infants; and that the likeliest and strongest Children are sooner cut off, than the Puling and Sickly: Only because their Stomachic Ferment is stronger.

The right tempering down this predominant Acid early, wou'd save Thousands. And I offer this Tincture here in these Cases, of

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meer Good Will: For the trifling advantage to my self in so dear and Laborious a Medicine, is not worth while, sat my Age.

But because I wou'd be clearly Understood, pray observe — That Sour, Corrosive, con-nate Leven, that lies pent up, and undiluted, in the Stomachs of Infants, while in the Womb, grows such a potent and fiery Acid, that so soon as Born, all that they be to receive at the Mouth is so corrupted hereby, that Surfeits, Wind, Gripes, Belly-ach, and Convulsioh Fits, are the miserable Consequences. — I wou'd have the first Thing given to Infants new-born a little River-water (by no means Pump-waters) sweetned, and 3 or 4 drops of my *Sal Volatile Oleofum*, stirr'd in 3 or 4 times a day — Or this Tincture of Rheubarb — rather sometimes One, and other times the Other — Let it be continu-ed a Month for cleansing and purifying. And it wou'd contribute much, if the Wet-Nurse, as you call Her, drank a draught of Water and the *S.V.O.* in it, twice a day. N.B. Where this first Cause of many Distempers is not subdu'd in Infancy: In growing Years there will be a predominant sourness in the Stomach, always maintain'd by Meats and Drinks, that will Cause Heart-burn, Head-ach, Colick, Costiveness, &c. — And an intemperating heat, apt to break out into malignant Fevers, Measles, Small-Pox, and other foul Eruptions thro' the skin.

But the liberal Use of this *Tincture of Rheubarb* to grown Persons will prevent many Diseases, and promote Health and Long Life.

The large Dose is a Tea-spoonfull or 40 or 50 Drops in Tea, Water-gruel, Sage-Tea, River-water, or Small-beer, and to be repeated thrice in a Morning: It may be repeated again in the Evening about 5 or 6 a Clock with great benefit —

Persons inclin'd to Dropfies, Jaundies or both, shou'd take it very often and continue it. And twice a Week take my Pills — As for Children and Infants, from 10 to 20 Drops, according to their Age: Here it must be Dispens'd at the Discretion of Others.

The True *Sal Volatile Oleosum* is prepared to the greatest Perfection, at Dr. Byfield's present Dwelling House, in Great Newstreet, by Fetter-lane, over against the Three Tunns. As is also his *Tincture of Rheubarb*.

They are Dispens'd at 2s 6d each Vial.

Now, if any Gentlemen are pleas'd to bestow on their Friends this little Book of Rules and Remedies: They may have 14 to the Dozen at my House, as above Directed.

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LONDON, Printed for the Author. 1717.

Price Three Pence.

